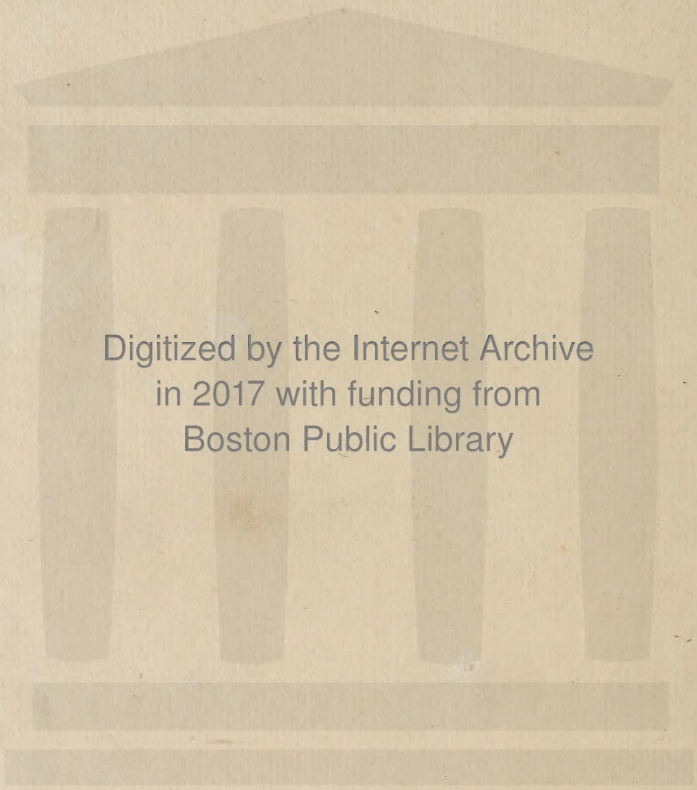
Rare Book Dept.
No. Q.405.134
The Public Library of the City of Boston.



Digitized by the Internet Archive
in 2017 with funding from
Boston Public Library

https://archive.org/details/monsperfectionis00alco

¶ Mons perfectionis. Otherwyse called in Englysh/ The hylle of perfectyon

Liber ſti . B. ventilacij vicij ꝓprij . 4

Liber possessoris
huius libri /

[illegible]

Josiah H. Benton Jr.
Jan. 19, 1941

¶ Exortatio facta Cartusientibus & aliis religiosis p venerādū in cristo patrem & dñm dominū Johannē Alkok Elienſ. epiſcopum.

In monte te ſaluū fac. Geñ. xx. xvi. capitulo. ¶ Theſe wordes were ſayd vnto Loth by an angell by the cōmaūdemē of almyghty god. whan the cytees of Sodome & Gomor edefyed in the vale ſhulde be deſtroyed for their ſynne/ & demerytes that he ſhuld aſcēde & gobp to the moñte & there ſaue hym ſilfe fro the wrechednes & the perſecution of them that were in the vale. ¶ Experience ſheweth that grete habundaunce of waters deſtroyeth al thyng that groweth i the vale at many ſeaſons. The cōtrary is in ſuche thynges that ben in the hygh moūtaynes The herbes & floures there growynge been of more vertue by the reſon that they ben more cocte & norylſhed by the ſonne than the herbes & floures growynge in the vale. For as John Cryſoſtom ſayth The hygher þ the hyll be/ the nerer is it heuen And ſo a place of more quietnes prayer & perfection in token of our ſauyour Criſt Jeſu. ¶ In mōte ſolyorabat. Math. xiiii. ¶ And alſo it is red þ/ in monte/ he made the grete feſte Whan he fedde fyue thouſand peple wymen & chyldren with fyue loues & two fyſſhes. Johē. vi. ¶ The ſecrete of his ſcryptures & of his loſe he taught his apoſtoles & dyſcyples/ in mōte. Math. v. ¶ Et in mōte opat⁹ē ſalutē nrāz in medio terre. And/ in monte/

he made his vltimū vale
& gaue his elect and bylo
ued dyscyples his blyssyn
ge there shewynge to thē
the way to heuen & so as
cended vnto his fader.

by the honte is vnderstand religyon.

¶ This moūt is in fygu
re & signyfyeth religyon
which is as Dauid saith
Mons pinguis mons co
agulat⁹ mōs in quo bñ
placitū est deo And in the
viii. chaptre of zacharie.
¶ Mons dñi exercituū
mōs scificat⁹. For a pla
ce of relygyon may well
be called/mons pinguis/
for in it regneth al pfecty
on that shuld fede man
nes soule ¶ Pinguis est
panis christi prebens deli
cias regibus And also re
ligion is a place that my
frendes & ostes shal fight
in & haue the victorye of
myn aduersary & theyrs
the deuyl. Theze ben fay
re & delycate roses of cha
ryte the beuteous lylyes

roses lylyes violette

of chastyte in body & soul
le/ the odoriferous & swe
te byolettes of all obedy
ence & humylite/ with her
bes & floures sanatyf to
remedy al sekenes heuy
nes & malencoly. ¶ To
receiue al these noble gyf
tes & refresshynge of the
body & soule in this wozl
de/ the Exemie prophete
ysaac exorteth alle man
kynde saynge to theym.
¶ Uenite ascendam⁹ ad
montē dñi & ad domū dei
iacob. For relygion may
well be called domus dei
as saynt Austen saythe.
¶ Si celū sit in terra/ est
in claustro vel in studio.
And right as almyghty
god in the tyme of inno
cency of mankynd ozdey
ned/ paradysū terrestrez.
A place of al pleasure no
thynge therin was omyt
ted þ myght be to the cō
solacyon of man & putte
our fyrste progenytours

a of first fader

Adam & eue therin & gaue them lordshyp & thyse of all that noble frutes & thynges beynge in paradise. cū libero arbitreo except the tre/ scientie boni & mali. which he as maker of all reserued to hym silf as/ dus vniuersor. And for asmoch as our sayde pgenitours haue lost by their synne ꝑ noble place of paradyse beynge here in erth/ & nowe mankynde ꝓperly With a seruyce can haue no place in the erth. yet of his habūdaūte grace Cryst iesu god & man takyng our nature came in to this worlde & set his religyon/ & callyd his apostles vnto hym & made them his brethren of his colayge/ gyuynge to them their rules & cōstitucyons as his perticuler bredren & louers/ syttynge among them as a prelate/ abbot or pryour/ and saynge vnto theim. Vos vocatis me magist .i. principalis. Sū etenī. and therfor I say to you Vos amici mei estis/ si feceritis q̄ precipio vobis. & many noble rules of p/fectyon gaue vnto them as it is writen Math. v. Affermynge vnto them by promyse/ if they wyll abyde within their place of religyon & eschewe ye trāsytory Joy of this vale of mysery whiche they shal fynde but Wretchednes & oppressyon But in him / pacē & gaudiū. Forright as in the myddys of paradyse was/ arbor vite with trees beuteously replenysshed with alle maner fruytes with waters most dilectable/ and had cōuersation & cōsolacion with spiritual creatures angels & no defectyue to their cōforte. Righte so in a place of rely-

Arbor vite i medio paradisi no.

gyon Cryste Jesu god & man is p̄sēt by his grace sacramētes & magestie saynge. Ubi sūt duo vel tres ꝑgregati i noie meo i medio eoꝝ sū/& ego vobscꝫ ad ꝙsūmationē scī. The trees replenysshed wyth fruyte of this noble paradyse of relygyon ben the swete/ & noble examples of infynyte vertues that gode religyous men gyue to al spiritual tēporal & cristen men. And right as the waters of paradis refresshen al coūtreys about it. Right so by the prayer of gode religious men both they & al crystē dome is holp & remeued/ fro the grete stroke of almyghty god for their syn And it is nat to be doubted but right as Abrahā Jacob & Loth were comforted & had grete cōsolacyon with angels Right so deuout religious men

Thus examples gyuyn by the trees of paradyse

Wats of paradyse

the stroke of goddes ire for syn

tēptacyons remeued fro thē haue nowe dayly by gode angels. And therfore sayde saynt Austen to his bredren ꝓ were wyth hym in relygyon. Whan we dwelled togiō merely associate wyth bestes/ & seruyd by byrdes dyspysyng delicat metes fleyng ye felyshyp of men. Et ideo nō ego miser/ sz vos sepe angelorꝫ estis assueti colloquiis. For right as Adam was made wythout paradyse & put in paradyse as an Innocente. Right so a man fyrst cōuersaūt in the World entrynge deuoutly in to relygyon is made an innocent. Mr ingress religionis tollit oīm pcōrpenā & dat remissionē. And ye lawe of Cyuell saythe de monachis. Mō igress religionis oēz ei humanā maculā detergat ¶ And saynt Bernarde sayth ꝓ

nō.

relygyon maketh the kepers & louers therof nat as men/ but as angelles & reformeth thymage of god in them & clenseth and cõfygureth them to Cryste as dothe baptym

¶ The noble doctour in his boke de similitudib⁹ sheweth. a monke of his monastery/ Which whan he shuld dye was greetly vexed by the deuyl by dyuerse wayes to bryng hi in to dyspeyre. which mõke was an Inkydele and many yere or he was crystened And the deuyl shewed vnto him the horryble synnes that he hadde done byfore his baptym & so in maner Was confused. Sodenly tharchangel mychel answered for him to the deuyl. Those synnes þ thou layest vnto him were take away & he clensed of them by the sacrament of baptym.

Than the deuyll layd to this monke ayen the synnes þ he had done in the worlde after his baptym and the monke wyst nat howe he myght answere was halfe in dyspeyre of the mercy of god Michel answered ayen þ he was pourged of al those synnes by his entrynge into relygion & profession there made The third tyme the deuyll layde to thys monke his offences that he had done in the kepynge of his relygyon. And the monke thãne in maner confusyd. the thyrde tyme the angell answered for him that all those offences were forgyuen by the vertue of the sacramentes of the church/ his chastyte obedyence/ and other labours & werkes in the relygyon.

Adam innocente put in paradys had thre yeftes

yeue to hym ꝑ nyuer was yeue to man oonly. The first was grace. ii. mozta lite the. iii. lozdship of al erthly thynges. And foz the keppynge of al thes he had helpe sufficient to al syste hym. In lyke wyse a man entrynge in to re/ lygion hath the said thre gyftes. First he hath gra ce called/ gr̃a gratꝭ data. without whiche no man may thynke ne do Well. Psalo. Mia eiꝰ ꝓueniet me. ⁊ so/ ex gr̃a dei redẽp ti sumꝰ. And no thynge we haue of our sylfe. Foz as saint austen saith i li. retrac. Uolũtas nr̃a nisi adiuuet gr̃a dei pie recte qꝫ viuere nõ ꝓt. And soo euery gode meuing gꝛoũ ded in god ⁊ in vertue to the perceueraũce therin/ is to be alowed ⁊ accepte as his motion ⁊ callyng As it is red ꝑ Samuel at first callynge of god said Loqre dñe audiat seruꝰ tuꝰ Jo. Crisost. sayth if a grete kynge sende his el/ dest son the ꝓynce to cal him one of his seruaũtes ⁊ he refuse to come/ he is to be blamed. Moch mo re all men of relygyon ꝑ be spũally called by cryst Jesu. Whych only hathe nat called theim to do hi seruyce/ but also ꝑ he wol do to theym seruyce ⁊ be as one of theym in mete drynke ⁊ clothynge/ fast/ tyng/ penaũce/ ⁊ cohaby/ taction. And foz as much now welbeloued bꝛedꝛen ye be entred ito yᵉ seruice of religion of this greate ꝓynce wᵗ youꝛ gode wyl as it apperethe. thynke ꝑ it is nat of your merytes but of his gret gꝛace Foz right as the erth can bri/ ge foꝛth no fruyte wyth/ out yᵉ delwe of heuen/ noꝛ woman bere chyld With out the seed of a manne.

Right so without the gra
ce of god as is wryte Jo.
xv. Sine me nihil potes-
tis facere/ & therfor saint
Poule saith pri°. ad cor.
xv. Habūdāti⁹ illis oib⁹
labori aut. Non ego sz gra
dei mecū. And saint Gre
gory sayth i his morallis
Supna dei pietas prius
agit in nobis sine nobis/
vt subsequēti quoq; libe-
ro nō arbitrio bonū qđ
iā appetim⁹ agat nobis-
cū. Nō tn p impensā gra
tiā in extremo iudicio ita
nobis remunerat ac si so
lū a nobis pcessisset. It
is to be ꝯ noo man what
condicion soeuer he be of
wyl thynke ꝯ he be suffy
cyent of him silf without
the grace of almyghtye
god which is the pryncy-
pal & fyrst meuer to vtue
i our soules without our
merytes. The cōsent vn
to hys meuyng he cōmit
ted to our fre wyl. If we
desyre well he cōsenteth
vnto our mocyō & at the
day of dome he wyll re-
warde vs as it were our
owne merytes. ¶ The
ii. ꝯ Adam had in paradi
se as touchynge immor-
talite of his body was he
had posse non mori/ & to
cōseruacyon therof was
a tre called/ arbor vite/ in
paradyse/ the meete of it
wold haue kept hym/ ad
tēp⁹ limitatū/ to the sesō
ꝯ god wold haue reward-
ed hi with a greter gyft
Rygh so ye brethren be-
ynge in this paradyse of
relygyon in your wyll is
to haue euerlastynge lyf
or immortalyte. For the gre
at prelat & foūdez of your
relygyon sayth in his ru
les & constitucions wyth
an othe & sure promyse.
¶ Amen amen dico vo-
bis. Si qs sermonē meū
seruauerit/ mortem non
videbit ineternū. Thys

immortalyte.

By the tree of lyfe is vnderstande holy scripture

tree of lyfe that ye haue to fede you of is the scripture of Cryst Jesu in the which is medicynes reserua tyf agayne al mortall sykenes or synne of the whiche euery relygyous man ought dayly to fede him. And as it is wryten Johē. vi. & sayntJerom sayth ¶ Ama scientiam scripturarum & carnis vicia nō amabis. And the said sayntJerom sayth. Si aliquid est qō in hac vita virū sapientē teneat & in ter pressuras & temptati/ ones mūdi equo aio suadeat permanere. Ad illū primū esse reor meditati/ onē & scientiā scripturarum. And Hugo de sctō victo re saith that there is noo thynge soo swete in this lyfe/ nor no thyng ought so desyrous to be receyued nor no thynge more deseuereth a mānesmyn de fro the desyres of this

nota

nota

worlde/ and strength the soule ayenst temptation & helpeth him to do well/ as the studye & redynge of holy scripture For ryghte as the body if mete be taken fro it/ may nat longe endure. Right soo saynt Jerome sayth the soule shall perysh without it be fed with the scripture of god. And therfore as it is wryten Johē. vi. saynt Peter said vnto Cryst. ¶ Dñe ad quē ibimus. Neyther fader nor moder nor other creature may fede vs sufficiently/ but thou only þ hast verba vite eterne. John Crysostom sayth vpon John. Johē. v. Right as in golde mynes serche is made to the vttermoste to fynde it. Right so the study in holy scripture & al thynge therin conteyned is of the holy goste/ & no thynge therin superflu/

golde mynes

ous/but necessary for the
helth of mannes soule is
in the scripture of god. ⁊
though thou haue nat ye
hole perfyte itellecte ther
of yet rede ⁊ here it. For
right as a man beyng in
a place ful of swete oyne=
mentes ⁊ herbys odory=
ferous feleth the swetnes
of them/ though he ney=
ther see them nor vnder=
stonde their nature. Ry=
ght so the vertue of the
worde of god ⁊ his scryp
ture gyueth an Influẽce
of grace to him þ hereth
⁊ redeth it though he vn)
derstõdeth it nat/ ⁊ be in
synne or wretchednesse.
Saynt Jerom sayth as
it is Writeu de con. dis. v.
ca°/ Nunq̃ de manu tua
He exhortethe all men of
religyon that they shuld
neuer be without the sau
ter boke of holy scripture
in theyr hondes that the
deuil ther aduersary fyn
de them nat vnoccupyed
John Crysostom sayth
vpon John ca. ix. þ holy
scrypture is the doore by
the which We must entre
in to the knowlege of al=
myghty god It maketh
vs of his flocke/ it kepeth
vs/ it putteth from vs the
Wulf the deuyl deuourer
of mannys soule And he
saith in the fyfth chaptre
vpon the sayd euãgelyst
Ju quacũq̃ domo euan
geliũ est/ illuc dyabol⁹ in=
gredi nõ audet/ quãto mi
nus aiaz ei assiduis lectõ
nibus familiarẽ neq̃ de=
mon neq̃ pctm̃ attinget/
Sanctifica ergo aiaz/ sci
fica corpus. Hoc ⁊tinget
si euãgeliũ semp̃ ⁊ aio ha
bueris ⁊ lingua. And so
it is the cõclusyon of the
sayd noble doctur John
Crysostom. Kepe in thy
hert kepe in thy hous the
holy gospel of Cryste.
Thy body and thy soule

shal be sanctifícat by it/ & the deuyl thyn aduersary shal be repellyd. And he concludeth in the. viii. chaptre vpon the gospel of saynt John. That as sone as thou begynest to rede therupon it shall be shewed in it to the crystes name/his generatiõ/his moder/howe she maydẽ cõceyued him/ex spũsctõ by the which thou shalte loue god/worshyp him & his moder/loue virginite chastyte & humylyte & despyse all worldly vanyte & so ferder to procede to vnderstõde his moost pacyent lyfe of penaunce/his moste paynful & pcyous deth þ he as an Innocẽte suffred for the redẽptyon of al mankynde the mistycyon of the sacramẽtis of his churche remedyes of his habũdaunt grace for our dayly syn. His resurrectyon & ascentyon/ & holde þ all mankynde shal apere byfore hym & take theyr iugement accordynge to theyr merytes & demerytes. Bonitũt in vitã eternã. Mali vero in ignem eternũ. And therfore saith saynt Austen. psalmo. Dño tua locutio est ad deũ Actõ tua locutio dei est ad te. whã thou redeste the lawe of god/god speketh to the. Whan thou prayest vnto him deuoutly/than thou spekest to him And so by prayer thou makeste thy petycyons vnto him. He techeth the by thy redyngei his scripture his wyl hys cõmaũdementes/ & holde thou shalte fulfyll them. And so fyrst thou muste pray & than rede.

¶ Dño est vehemens vehiculũ quo ad deũ magnope subleuamur. For as saynt Austen sayth. Oracione quid pclarius. quid

Maria mod of cryste.

quo sub jaquita

dayly syn.

nõ.

bite nře vtilius. quid aio dulci⁹. quid in nřa religi/one sublimi⁹ Dño est que nos xp̃ianos ꝓuocat. ño est qua cũ deo loquimur. qua pře dicim⁹. qua vni uersa desideria nřa in cõ spectu magestatis effũdi mus. Dño ẽ colũpna scã/rũ virtutũ deitatis scala/ viduaꝝ marit⁹. virginũ glia/ cõiugatoꝝ leuamẽ. ꝓturiẽtiũ meanẽ/ Steri/lũ soboles. Angeloꝝ cog nata. monachoꝝ cozona Oberrãtiũ via. Egroto rũ sanitas. Afflictoꝝ ꝛso latio. Fluctuantiũ pozt⁹ Patiẽtia paupeꝝ. beat⁹ qui illaꝫ amat. beatioꝝ q̃ ipsã frequẽtat. beat⁹ qui illã astringit. sed beatioꝝ qui in illa pseuerat. Felix itaqꝫ q̃ cuꝫ illa lacrimas effundit. qm̃ holocaustũ scm̃ deo ⁊ imaculatũ of/ferre nõ dubitam⁹. Pra/yer cõtynueth in vertue/ rightwisnen. synners re meueth from theyr wyc/kednes. By prayer is cõ/serued men fro synne/ ⁊ theim that ben falle by it ben rayled. Alle ages of mankynde that vse it/ it kepeth them it defendith them. By prayer the ry/che man enioyeth his go de by prayer y^e poze mã kaylethe nat in hys nede. By prayer what so euer kayth begynneth ⁊ com/maundeth to do here/ oz gode hope gaderith togy der ⁊ charyte honoureth ⁊ maketh beauteous all those thre in a deuoute soule. Prayer ꝛserueth ⁊ kepeth i due ozdre to his rewarde. Moyses prayed in monte. Josue fygh tynge in batayle ouerca/me Amalech. Ezechye was heled of body ⁊ soule. Jeremie comfozted in prysom. Danyel was me ry amonge wyld rãpyn/ge lyons. By prayer thze

hope & charyte.

moyses & ezech.

chyldren caste in the fur-
neys brennynge merely
daũced. Job syttyng na
ked on the donghyl ouer
came al temptacion. By
prayer the theefe founde
paradys. And vii. deuils
were caste oute of Mary
maudeleyn. And Saul
by prayer of saynt steuen
was made poul. vas elec
tionis & doctor gentium.
And breuely to conclude
with saynt Poul ¶ Nos
sum⁹ insufficientes ex no
bismetipsis &c. We muste
haue our help of almigh
ty god & calle to hym by
prayer incessanter saynge
With Dauid. what so
euer we shal do ete dryn-
ke or slepe. Deus in adiu
torium meũ intende. dñe
ad adiuuãdũ me festina.
and vse this short prayer
so cõtinually in thy myn
de that thy soule and thy
mynde be so occupied w^t
it/ þ whanne thou slepest
thou maist dreme & saye
it. And feere nat than all
the temptacyons that y^e
flesshe the deuyl and the
worlde canne do to the.
But experyence sheweth
that great and excellente
gyftes ben seldome gyuẽ
to no man without they
be perseueraũtly desy-
red. wherfore prayer mu
ste be perseueraũtly vsed
Without any Intermis
syon. ¶ Oure sauyoure
Cryste Jesu affermythe
sayinge. ¶ Oportet sem
per orare. Et Paulus di
cit. Orate sine intermis-
syone.

¶ why wylt thou slepe &
leue thy prayer/ and thy
enemye the deuyll neuer
slepeth/ but sercheth al y^e
Wayes how he may des-
troye both body & soule.
And therfore dayly coty
dyan prayer is requyred
For dayly we offende al-
mighty god. and therfor

Ad adiutorium

no.

no.

saint Austen saith Oran
dū est in oi loco/ in omni
tempore & pro omnibus.
And the sayd saynt Au-
sten saythe that he herde
saynt ambrose saye. Si
p te tm̄ rogaueris solu-
tuū meritum possidebis.
Sed si p omnib⁹ rogaue
ris/ omnes p te rogabūt
That is to saye. If thou
prayest al oonly for thy-
self/ thou shalt haue but
thyn oone meryte. & if
thou prayest for all men/
thou shalt haue parte of
al theyr prayers. And so
perseueraūtly pray vnto
the tyme that the subges
tyons of thy carnal desy
res ben oppressyd & swa-
gyd/ and that thou haue
the victory of theim. For
our sauyour sayth. Non
qui incipit, sed qui pseue-
rauit in finez. hic saluus
erit. & regnū celorū vim
patit/ & violenti rapiunt
illud. And therfore oure
mooste blissed sauyour de
syreth cōtynuelly instaū
ce & iportunyte to be had
in our prayers to him sa-
ynge. Petite & accipietis
qrite & inuenietis/ pulsate
& apiet vobis. The sentē
ce of the whyche wordes
saynt Austen shewethe
our sauyour Cryst Jesu
that is veritas/ wold ne-
uer haue pswaded crystē
men to aske of him: but
he wolde haue graunted
to seke him but he wolde
be foūde, to calypon him
but he wolde here theim
and open the dore of mer
cy vnto theym.

¶ Thre manere wayes by vs god may be bylo-
ued. Voce. vñ psalo. Vo
ce mea ad dñm clamaui/
Mēte. vñ dauid. Deside
riū paupū exaudiuit dñs
De exteriore actōne dicit
glosa sī pdictis vbis xpi
Nō desinit orare/ q nūq̄
desinit benefacere. And

saynt Austen sayth that a man seseth the neuer too pray but whan he seseth to haue yᵉ name of a iust man. And if thou desyre to haue heuēly quietnes/ thou prayest icessaūtly/ & so thy desyre is the voyce of loue i charite to almyghty god which euer prayeth for the. For right as man endued wᵗ dyuerse cūnyng. as diuinite/ law philosophy or any other cūnyng/ though he slepe the cūnyng resteth i hym & he seseth it nat. Righte so a deuout man though he slepe the vertue of his prayer resteth in him De uoute prayers ben to deuyls icurable strokes. Redynge of holy scrypture they drede as gret thōdre By redynge therof yᵉ deuyl forsaketh him as the ues þ wolde robbe a mānes hous if he crye they forfere voyde with cōfusyon. ¶ Ensaūple therefor our doctryne. Our sauyour Cryst iesu cōfoūded our aduersary the deuyl/ þ sacrā scriptura. as it is redde/ Mathei iiii. ¶ Also it is redde in Vitis patrū that yᵉ holy man Pathimius afferme th by grete othes i his wrytynge that he by the suffraunce of almyghty god knewe dyuers of his brethrē sore vexed by grete tēptacyon of the Worlde/ the flesh & the deuyl. And he herde the deuyll in his felaushyp say that they coude neuer ouercome none of them in myn de/ soule or dede that gaue them vnto prayer & redynge of holy scrypture/ but they muste withdrawe fro them. ¶ As it is redde þ a deuout mayde soore tempted wythe the desyre of the flesshe she prayng for the remedye

A iuste mā.

charite.

A similitude.

deuyls drede denote pyer

nō.

holy scripture

scripture vitis patrum

Mind scripture

therof/an angel of god a
peryd to hir & taught hir
to say this verce in the ty
me of hir tẽptacion/Cõfi
ge timoze tuo carnes me
as dñe/a iudicijs enĩ tuis
timui. And in cõclusyon
if thou wylte pacyentely
suffre all aduersyte & ha
ue rewarde of god. Oza.
If thou wyll thyn vnsta
ble affections & puers o-
uercome. Oza. If thou
Wil the subtylte & dysceyt
of Sathanas knowe &
auoyd. Oza. If thou Wil
be ioyful ĩ the Wezkes of
our lozde & lyue in his la
we. Oza. If thou Wyl ex
ercise thy soule ĩ spiritual
medytacyon & ouercom
the desyre of thy flesshe.
Oza. If thou wyl vayne
cogitacyons flie. Oza. If
thou wyl occupy thy sou
le With holy & deuout co-
gytacions & feruent desy
res of y^e loue of god Oza.
If thou wil stablisth thy
herte With a perfyte pur
pose in great pleasure of
almyghtye god. Oza. If
thou wyl take away alle
vyces & be endued Wyth
vertue. Oza. If thou wil
ascende in thy mynde to
the cõtemplacyon of thy
maker & redemer Cryste
Jesu & reste in his grace.
Oza. If thou Wylt haue
the heuenly ꝑdelectacyon
& taste of the great swet-
nes of heuẽ as it may be
had in via. Oza. Whiche
prayer as the holy mar-
tyr Cyprian saith. Whan
we shal pray to almygh-
ty god We shulde remem
bre vs that we stonde be-
foze his magesty & al his
sayntes & angels aboute
hym that taketh hede to
oure myndes oure desy-
res & petycyons. & Whe-
ther our prayers procede
from our hertes sequest-
red from al carnal desy
res. And that our soules

to S. cipian.

thynke only of it that ye mouthe speketh. For the holy goost wyll oonly be serued that season wyth none other thynge thoughe it be gode. but wyth psalmes and prayers as at ye season thy duty is to synge and say. Therfore saynte Poule/ primo ad Corinth. xiii. saith Psallam spū. spallā & mente. And saynt Jerom sayth ad Rusticū that both the body and the soule shuld both attende in prayere/ only to almyghty god.

Lordshyp was gyuen to Adā

¶ Thyrdly was gyuen vnto Adam in paradyse lordshyp of alle thynges erthly except man/ & alle thynge to do hym seruice & nat to hurte hym. Whiche he loste by his transgression in brekynge the cōmaūdementes of oure lorde/ for hym & all his p genye. & all thynge rebelled agayn hym. ¶ Men of relygyon in this tyme of grace haue lordshyp of al thynge erthly/ as thynges to theim subget/ & to despyse al worldly thynges at their dyspleasure As saynt Poule & other holy sayntes haue done/ sayng as it is writen ad Phil. iii. ¶ Dē mūdiale vt stercus spernendū est. vt xpm lucrifaciat. And religious men beaought to be of the condycion of the apostle of whome is writen in actibus apkor ¶ Quasi nihil habentes & oia possidentes And to them is layd as it is wryten Luce x. & so to you religyous men oure sauyour Cryst Jesu your abbot & prelatē of your relygyon. Ecce dedi vobis potestatē calcandi supra serpentes & scorpiones et sup oēm virtutē inimici & nichil vobis nocebit. Whiche wordes gode bredren

no ad religiosos

ye shulde specially remē/
bre. For it is nat red that
euer thyse wordes said &
power gyuen were euer
sayde or gyuen to any of
Adams chyldren/but on
ly to them that be the ve/
ry enteerlye folowers of
Cryst Jesu & his aposto
les with hole perfectyon
of Crystes relygyon.

¶ The beestys as welle
terrestriall as spyrituall
of his owne flesth rebel=
led agayn adam. and so
he in maner destytute of
helpe. But euery man of
relygyon to whom spiry
tual grace is gyuen vnto
hath power to vanquis=
she al these wylde beestys
of tēptacyon. To whom
is sayd by almighty god
by the prophete Dauid.
Sup aspidē & basiliscuz
ambulabis/& cōculcabis
leonē & draconē. The de
uyll the rāppynge lyon/ &
kynge of all chyldren of
pryde/whom with his ve
nymous tayle hath des=
stroyed/terciā ptē stellaz
& neuer seseth with his fe
lyship to infect al the worl
de. & layth gynnes & sna
res to take man by. So
me in pryde of worde/ of
garment & of blode. So
me in pryde of cōynge/
ryches wysdom/ & eloq̄n
ce. Some in vayneglory
ypocresy & dissymylacy=
on. But a perfyte man
of relygyon in noo parte
of the deuylles gynnes
wyll be taken/ for he wyl
take the lesson that Crist
gaue to hym and to alle
cristen men as ¶ Lucer
na in manibus eius.
Discedite a me qz mitis
sū & humilis corde. And
by this lesson of humyly
te he shal passe & destroy
al the deuylles trappes þ
he setteth for him.
For it is red in Vitis pa=
trū/ þ a gode man of re=

pryde.

humylyte. Nota this glorioꝰ

Heraclū in vitis patꝝ

ligyon desyred of his go
de angel to se the trappis
& snares ꝑ the deuyl sette
for man in the worlde: &
so he dyd & shewed hym
ꝑ noo thynge was in the
worlde in maner but he
had a trap therin as wel
amonge men of relygy-
on as other. Thanne the
gode religyons man en-
quired of the angel if any
man myght passe wyth-
out he were take wyth so
me of them. The angell
sayde yes/ & ꝑ euery man
humble & meke welle re-
membrynge Cryst of his
mekenes shulde lyghtly
passe them al wꝯout any
impediment. Quia deus
humilib⁹ dat gratiã. Hu
mylyte is lyened to a cry
stall which hath two pro
pertes. To kepe a thyng
clene from al fylth With-
in hym, And make that
thynge so inclosed to se-
me more Right so humi
lyte ioyned with vertues
kepethe the vertue from
the fylthe of vayngloyre
& ostẽtacyon of worldly
worshyp/ & maketh that
vertue more precyous in
yᵉ sight of almighty god
For as saynte Ambrose
saith I praise more a me
ke and an humble wyfe/
than a proude mayde/ &
I preferre a meke mary
ed man/ before a sturdye
& a silkwylled relygyous
man ¶ This subtyll ser-
pent the deuyll he neuer
ceaseth tyl he may make
destructyon in a place of
relygyon and destroye it
as he dyd the gode rely-
gyon in the fyrste place
of paradyse. makynge
discorde bytwene almy-
ghty god and oure fyrste
fourmed faders/ and al-
so bytwene Adam & Eue
that were ioyned in rely
gyon. And seased neuer
with hys venym of dys-

the trappes of the deuyll.

A meke wyf.

destruccyon of religyon

A gentyll fowle.

cozde & enuye tyl he cau-
sed them to renne in apo
stasy and put oute of the
tranquilite of their rely-
gyon. as hymsylf for his
pryde & enuye was caste
out of the holy relygyon
of heuen. Enuy was cau
se that Cayme slewe the
Innocent Abell his bro-
ther whos deth was ven
ged in hymsylf. By enuy
Saul persecuted the ho-
ly prophete Dauid. By
enuy the brethren of Jo
seph solde him/ no cause
but that his fader louyd
hym before other of hys
brethern for hys vertue.
Saynt Austen sheweth
& sayth that enuy is that
wylde beeste whyche des
troyeth al vertue/ consu-
meth al godenes/ & gen-
dreth all euyl. And what
soeuer godnes is in man
enuye taketh it awaye.
And deth was brought
in to the worlde by enuy

¶ And John Crisostom
sayth vpon the gospel of
John. Omelia. xxxvi. þ
enuyous men are moore
wode than wylde bestys
equall to the deuyll. and
in maner worse than the
deuyl For one deuyl wyl
nat persue another. But
an enuyous cristen man
ceaseth nat by his enuye
tyl he hath destroyed his
brother a man of his na-
ture. ¶ Jocirco dicit.
Omnis venta inuido de-
sperāda est. A lecherous
man he excuseth hym by
the tēptacion of his flesshy
A thefe excuseth his thef
te by his pouerte. A mur
derer of menne excuseth
hym by his woodnes for
the season/ which al ben
but fryuole excuses.
But the enuyous man
hath no thyng to lay for
him/ but the cursednesse
and malyce of his owne
soule ¶ The enuyous in

Excusacon of sinne

maner desyryng the shame or hurte of his broder he nat oonly hurteth his brother but also dooth a gret iniury to almyghty god. And maketh dayly batayle nat suffryng his seruaũt by his enuy quyetly to serue him ¶ And as saint John Crisostoz saith in the same omely. A man wroth is soo immoderat þ he knowythe nat what he sayth. Noo thynge moze vyle thã ye syght of an Ireful & enuyous man His hondes shaketh/his hed quaketh his yen red & vnstable/ his lyppes tremblethe/ & his tonge bablyth without reson to his distructi on/ & if his soule myghte be sene it is mooste vgly & abhomynable in ye sight of god Right so as a styn kynge donghylle the more that it is stired the more it sauoureth. This enuy restythe neuer tyll he bryng hym to helle/ and whan he is there he shall se by the suffraũce of god the blyssed men þ he enuyed at for theyr vertue to his moze payne.

the mand of the Iwefull man

Brethern this wyld best must be enchazmed with ye scripture of god & thyn owne wyll maner sayng to thy silfe. Terra & puluis es/ & ad dõ supbit terra. oẽ bonũ claustri ẽ pax psalmo. Pax sup israel. It is red exodi þ Moyses was commaũded to edefy the tẽple & taberna cle of god with al thynge therto perteynynge acoz dyng to thẽsaũple þ was shewed hym/in monte. Right so bzeõn ye beyng in the moũt of relygyon/ ye must haue in cõtẽplacion & dayly remẽbzaũce the noble excellent & ryal demonstracyon a figure of your religyon þ Cryst

the transfiguracon

shewed in the mounte of Thabor. ¶ Cryst to make Peter James & John stable men in his fayth & relygion/ & in exemple to al crysten men heerafter he brought them w^t him to the hye parte of moũt Thabor to praye/ & they shuld vnderstond þ he was their true and vndouted president & hede of theyr relygion. And they þ wol de kepe it shuld haue In fynyte rewarde And þ he was nat only man/ but also god/two natures in vno suppoito. ¶ And to preue þ he had powere in heuen/in hell & in erthe. Hely beynge in paradys he called out therof to hi Moyses beynge in helle as to him þ hell obeyd vnto they both appered as his seruaũtes. And with al humylyte & reuerence they spake & comoned w^t him of the redẽptyon of mankynd & paynful dethe that he shulde suffre for the same. Cryste was transfiguratꝰ/ nat takyng an other body but castyng vpon his humanyte a garmẽt of a parte of y^e beslure of his godhede Which appered as whyte as snowe his face shined moch bryghter than the sonne. ¶ For as sayntAustey saith the son/ the mone the sterres & all other lyght/ to the lyght of the godhede be but derkenes. And as John Crysostom sayth And if they had nat prayed they shulde nat haue sen alle that season this glorious trãsfiguratõn and for drede & fere of theyr wretchednesse fyll doWne their faces toWarde Cryste And Peter as a man inebriat in the loue of god & celestyal Joye forgetynge al his brethern his wife/ his

ii Trasfiguratiõ

the lyght of all planettes

chyldren & al other erthly thyng cryed vnto our sauyour Cryst Iesu in his name & his brethren James & John there beyng w^t a hygh voyce of grete deuocyon. Dñe bonū est nos hic esse Si vis facia mus hic tria tabernacula tibi vnū/ moysi vnū. & helye vnū. Saynte Austen sauthe þ Peter & hys two brethren tasted but of one drope of Joy of y^e godhede. And it inebriat them so þ they were made by it oblyuyous of all Worldly thynge & Joye. And couyted neuer to haue depted out of þ place. desyryng therfore a cōtynuall resydēce with hym there to make thre perpetuall tabernacles. one to hym/ þ they myght haue appetual intuycion and fruycyon of his infynyte Joye. And to make one to helye & another to moyses as to his seruauntes. Ancelme sayethe þ Peter desyred for him silf i maner & his felyshyp a gode petycyon. For who is ferre fro Cryste is as a dede man/ & he that is in hys presence hath lyfe & Joy euerlastyng/ for Where he is there is paradyse/ and who is with him is in paradyse. And thus he spekynge of this materyall tabernacle/ which might haue no perpetuyte. Helye & moyses departed. The holy goste interrupte this desyre & appered /in nube lucida. & obumbrault eos/ to that entēte they shuld no more thynke of bodely tabernacles but of the tabernacle of heuen Which is euerlastynge. ¶ The voyce of y^e fadre of heuen there opēly sayde to the apostoles Hic est filius meus dilectus in quo mihi bene cō-

One drope of the godhede

paradis

placut. nō filiꝰ adoptiuꝰ
sed naturalis & ꝓpꝛiꝰ nō
alīūō cꝛeatꝰ vt adoptiuꝰ
Mat the son of Hely noꝛ
moyses/but my most by
loued son. Egal in pow=
er in nature i euerlastyn
ge beynge. Which to ful=
fyll/bñplacitū meū de re
dēptione mūdi. Jpm au
dite. Foꝛ in him is the en
de of moyses lawe & of al
figures of patryarkes &
sayngeof ꝓphetes/ipluꝛ
audite. A suppꝛeme & a
synguler maister to tech
you all thynge necessary
to youꝛ helth. iplū audite
Whome I haue made to
be the Jūge of all quicke
& dede/to gyue vnto cry=
sten men the law of their
saluacion. & the rules of
all relygyous men to ly=
ue in perfection & in cōtē
placion. iplū audite. Foꝛ
the sole rightwysnes is i
him. iplū q̄rite. Foꝛ he is
graūteꝛ of lyfe and deth/
iplū seqmini in his faith
in his loue & charyte. Wy
thout him ye shall neuer
haue euerlastynge lyfe &
Joye/ quia ipse est vita.
¶ The garmet of Cryst
was alle whyte. sicut niꝛ
q̄ descendit de celo. She
wynge by ꝓ garment of
colour ꝓ al his seꝛuaūtes
shuld be clothed in whyꝛ=
te of chastyte of bodye &
soule As it is red Apoca.
Ambulabūt mecū in al=
bis. & lauerūt stolas suas
in sanguine agni & can=
didas eas fecerūt. Foꝛ ry
ghte as blode redde/ bis
cocte. is toꝛned in to myl
ke delycious/ & whyte of
colour/ right so yᵉ garmē
tesof youꝛ religion by yᵉ
cōtēplacōn of remēbꝛaū=
ce of the passyon of cryst
ꝓ he suffred on gode fry=
day/ shall be by youꝛ pe=
naūce & abstinēce toꝛned
in to the heuenly coloure
of whyte. In the whych

A whyte garmet.

blonde redde
tuise decotte

colour he appered on Es/ter day & his angelles in aparoupnge the abyte of your relygyon of whyte which ye muste onely af/ter your profession were within your monastery.

¶ To this glorious trāsfiguration was called o/nely of the apostles Sy/mon petr⁹ Jacob⁹ maior & Johēs euāgelista ūgo elect⁹. Whiche thre by in/terpretacōn signifieth y^e thre principall partes of your profession. And ye keppynge them acordyng shal se no transfiguraty/on of his godhede & man hede/ but se the thre plo/nes in fruytyon/ facie ad faciē scōm merita vīa si/ne enigmate ¶ Symon by interpretacion signifi/eth the noble pocke of o/bedyēce which euery sub/get ought to do to his su/peryor. In token therof Cryst Jesu beyng equal to his fader in godhede/ takynge our nature crea/te/ by the reson of it was obedyent to his fader for the redēption of man/ vsq; ad mortē mortē autez crucis. ppē qō datū ē sibi nomē qō ē sup oē nomē: vt in noie Jesu oē genu flectat celestiū terestriū & infernor. Obedyence is the helth of all faythfull men. the moder of vertue the fynder of the kyngdo/me of heuen. It openeth heuens it eleuatith a mā/ fro the erth dweller with angels/ & the meete & cō/forte of al saintes Adam beynge inobedyent was caste out of paradyce. & by obedyence was brou/ghte in agayne. Lucyfer for his inobedyence was caste out of heuen. Obe/dyence to teche all man/kynde Cryste came in to the worlde as it is wrytē Jo. vi. Descendi de celo

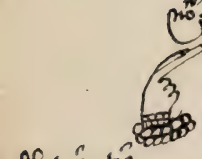
thre principall ptes of the profession

Obedience

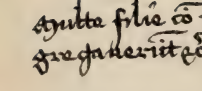
nō vt faciā volūtatē me-
az/ sed voluntatē eius q̄
misit me. And Mathei.
xxvi. Nō sicut ego volo/
sz sicut tu. Saynt Ber-
narde saith who leseth o
bedyence/leseth Cryste ⁊
euerlastynge life. Obedy
ence is thymage of the ve
ry heuenly man. ⁊ in obe
dyence thymage of a de-
uyllysshe man. Obediēce
maketh a man brodez to
Cryste/ ⁊ in maner to be
of kynred to him on eue
ry parte. Therfoze saith
saynt ambrose. I hauyn
ge so gode a lozde ⁊ be o-
bedyent to my suppoz I
fere nat to dye Obedyen
ce offrethe to almyghtye
god sacrifice moste accep
te. Melioz ē obediēcia q̄
victima. lxxxi. dist. sequi.
Obedyence makethe in
mānys soule a taberna-
cle to almighty god/ ⁊ he
by obedyence ascendeth
to almyghty god/ ⁊ may
say with poul. Uiuo ego
iam nō ego viuo. viuit ve
ro in me xps. Ad phil i°.
Obediēce putteth a man
in the moste excellent es-
tate as it is wryten Deu
tro. xxviii. ¶ It is red in
Uitis patruz. that foure
relygyous men cam by-
foze ye holy abbot Pam
bo. and eche of theym in
the absence of other shez-
wed the vertues of ech o-
ther. One was a grete fa
ster. another wolde noo
thynge haue in possessyō
the thyrde had grete cha
ryte. the fourth was obe
diēt by the space of. xxiiii.
yeres to his supioz. The
abbot Pambo sayde to
theim all fouze. The ver
tue of thys obedyent mā
is mooze thanne alle the
othez foz eche of you thze
wyth the vertue that ye
haue / haue alsoo youre
pzopze wyll/ ⁊ this māne
hath lefte his owne wyll

Vitis patrum

& made him silf a bonde man And al such men be the very confessours of cryst/ if they persener there in. And therfor god al myghty Cant. v. speketh vnto his obedient louer/ Dilectus meus mihi & ego illi. Deus. ii. facit ac si totaliter eēt cū obedientia. q; obediētia totaliter est cū illo. dicit. ii. ver⁹ obedience illud ad roma. xiiii. Nemo nām sibi viuit.



Therfor saith saint gregory/ if we be obediēt vnto our hedes/ god is obedyent vnto our prayers. And saint Austen de opi bus monachor saithe/ þ soner is herde the prayer of an obedyent man thā the prayer of .x. M. inobediēt men. Many doughters of almyghty god/ þ is to say vtues haue gadred grete ryches of merytes to y^e plesure of god But obediēce/ supgressa ē vniuersas/ & gooth nat to heuē but fleeth/ de quo dī ysaye. Qui sūt isti qvt nubes volāt. veri religiosi obediētes. Lyfte fro y^e erth refressh̄ed with gostly cōplacion/ & nat oppōsed by carnalle desyres. but fleeth with two wynges. one of obediēce another of charyte vnto the throne of almyghty god Obedyence is the fyrste doughter of humilite/ ryght as the ppre wyll of a man þ foloweth it/ is the fyrst doughter of pryde. An obedyent relygyous man as saynte Gregory saith hath euer the victory/ as it is writen puerb. xvii. Melior est q̄ dñatur aio suo/ expugnatore vrbiū. A lyon or other wylde bestys/ one may ouercome another/ but one may nat ouercome hym silf as man may. Therfore sayth Seneca. Qui



Nota cō bona
Nota cō bona
Nota cō bona

ſeipſū vincit ⁊ra oīa fo⁊
tis eſt. And therfo⁊e Cō-
ſtātyne the empour ſaith
what ꝓfyteth vs the na-
cyons of the wylde peple
of Barbare to ouercome
⁊ we be ouercome by cru
elneſs/ Victo⁊y to haue in
batayl perteynung vnto
the peple ſēblyd togyd⁊e
to ouercom vyce/ muſt be
vertue of gode maners i
ou⁊ owne lyfe. Ue⁊y true
obedyence is an holocau
ſte of martyrdome made
to Cryſte. Stry⁊kynge of
his owne ꝓp⁊e wyll ⁊ ple
ſure of the wo⁊lde/ ⁊ ſub-
mytteth hym to a man a
ſynfull creature as he is
himſelfe. Fo⁊ there can be
no vertue but obediēce is
the p⁊yncypall fūdement
¶ And as ſaint Gzegozy
ſayth/ obedyence is only
ꝑ vertue ꝑ b⁊yngeth to a
mannys mynde al other
vertues/ and the⁊e kepith
them ⁊ gyueth to all the
ſeruauntes of god peace/
Qui timet ꝑceptū in pace
verſat. Obedyence excel
leth al victyms ⁊ holocau
ſtes in the which was ſa-
cryfyed the fleſſh of othe⁊
creatures. But by obedy
ence ou⁊ p⁊op⁊e wylles be
opp⁊eſſed ⁊ offered to al-
myghty god. Fo⁊ al law-
es made ⁊ cōmaūdemen
tes/ decres/ o⁊dynaūce/ ru
les of diſcyplyne in religi
on o⁊ empyres/ kyngdo-
mes vnyuerſytees/ cytes
o⁊ any other felyſhip ga-
dred togyō without they
be kepte in due obedyen-
ce ben voyde ⁊ fruſtrate.
Obedyence kepeth vs in
our iurneys/ it purchaſe-
the to vs grace/ it pleſeth
al the wo⁊ld/ it opneth he
uen ⁊ b⁊yngeth mā ther-
to/ ⁊ offreth theym to the
dyuyne mageſte. And al
ſo ſetteth him amōge an
gels there to be partycy-
pall of the eternal beaty-

c iii

tude. For no man in this lyfe so may folowe Cryst as by obedience vnto his superior/ as Crist was to his fader. ratione humanitatis ¶ And therfore a man of religyon plesethe more cryst Whan he obeyeth hys supior than hym selfe. For Whan he obeyeth his superior/ he obeyeth both cryst and his superior.

Nota

An exemple. this is to be noted of obedience.

¶ It is red that sctūs Remigius included genebal dū for certen synnes that he had done in a Celle. there to doo penaunce by vii. yeres In shorte space after an aūgell apered to the sayde Genebalde beynge in his prayers/ sayenge to hym þ hys synne was forgyuen hym/ & so he myght depart fro hys celle Genebald answered & sayd. I may nat so do. my lord & mayster Remigius hath gyuen me in cō trary comaundement/ & hath sealed with his sygnet my doze. The aūgell sayde to hym. thou shalt vnderstond þ heuen is opened vnto the/ thy doze is open/ & the seale is nat perbraked. Than Genebalde layde him silf in ye myddes of the doze i maner of a crosse & sayde. If my lorde & maker Cryste wolde come hyder to me/ I wyl nat depart tyl my mayster Remigius þ included me here come & delyuer me. And at the monicion of the angel of god Remigius cam and delyuered him: And so. Magis est obedire homini p̄poito/ q̄ xp̄o ꝓpter obedientiā per xp̄m iniunctaz. And therfore Saynt frācys sayth. If I sawe comynge by the way a preste & an angell/ I wolde fyrste do reuerence to the preste than to the angell.

A prie.

Scala Jacob, est obediencia.

Propter obedientiam.
¶ Jacob beynge in the
mount toke a stone & put
it vnder his hede & slepte
theron. sawe a ladder.
The fote therof stode by
him in the sayde mounte
the hede therof reatyd in
heuen. Upon the highest
therof/ almyghty godde
was abidynge/ angels co
mynge downe & bezynge
vp with theim prayers/ &
penaūce of vertuous mē.
¶ Thys ladder bzedren
is obedyence whyche ou-
ghte to stond in euezy cell
of a relygyous man/ by
the whiche angels may &
wyl descende to you and
bere vp youre prayers &
penaunce And ye in lyke
wyse may ascende from
youre cellys by the same
ladders vnto almyghty
god. The one syde of this
ladder is Uolūtaria pau
ptas. and the other syde
is Castitas. the which. ii.
shalbe shewed hereafter.
¶ The heyght of the lad
der that toucheth heuen.
signyfieth the conuersa-
cyons of all good religy-
ous men ¶ Juxta paulū
Nostra zuersatio in celis
est. ad Phil. iii.
And as saynt Bernarde
sayth ¶ A cella itur in ce
lum. Parum enim vi-
hil mozantuz perfecti obe
dientes purgatozio. quia
hic in purgatozio vixerūt
Uera enim religio. pur-
gatozium et foznax est. in
quo purgantur et depur-
gantur viri religiosi. De
quo purificatozio igne.
xxvii. q. i. Impudicas et
iuxta illud Tanq̄ aurum
in fornace pzobauit illos.
That is to saye a relygy-
ous man dyenge in par-
fyte religyon of obedien-
ce/ fro his celle passeth to
heuen/ lytell oz nought is
leted by the wey in puzga
tozy. ¶ Foz he

lyued here in purgatory/ & in the furnays of temptacyon/ in the which hys synne is pourged and in maner fully purged. and therfore a true relygious man with due obedyence payeth his dettys here and Cryst lyueth & werketh with him in all hys werkes. Ad Galath. secũ do. Uiuo ego quasi nõ ego/ viuit vero in me xps. ¶ That almyghty god was abydynge at the hede of the ladder/ sheweth ꝑ perfyte obedyẽce in me dyatly hath hys passage to almygty god without taryenge bytwene the dethe of a goode relygyous mau & the fruityon of ye trynyte. psal. lxxii. Tenuisti manũ dexterã meã/ & in volũtate tua deduxisti me. & cũ gloria suscepisti me. And Jacob whan he sawe this glorryous vysyon/ sayd. Uere dñs est in loco isto. God & man cryste Jesu he shewethym specyally to all obedyent men/ whome he helpyth/ he kepeth/ he prouydethe for theym that they shall haue hys spirituall grace for their true seruyce and obedyence/ abydynge in the celle of their religyon Affermynge for certeyne that in the celle of a true & fay thefull relygyous man/ sayngē. ¶ Non est hic aliud nisi domus dei. Declarynge the condycyon of that place. And soo of the celle of euery relygyous man ¶ Quã terribilis est locꝰ iste scũs. To al true relygyous men obseruynge their obedience theyr celle is the yate by the whych they may goo to heuen. And in theyr cõtrary doynge/ they make their celle to them the yate of helle/ and the denne of theues/ and of vntrue

the toppe of the ladd.

cryſten men. ¶ It is red in Vitis patrū ꝓ the deuil by a longe tꝛacte of tyme tempted a monke to de-parte from his celle/ & at the laſte he was ſo ouer-come with him ꝓ he folo-wed the deuyl to the doꝛe of his celle/ & there he fyl downe cryenge. ye deuyl les if ye haue power fe-der to veꝛ me ſhewe you re power & pul me/ foꝛ fer der wyl I nat go wt you & ſo they departed from him & after lefte their tēp tacyon. ¶ Saynt Anto ny ſayth. righte as fyſſh may nat lyue wythoute wateꝛ but in ſhoꝛte tyme is dede. Right ſo a mon-ke beynge withoute hys cell is dede in the ſight of god. xvi. q. i. Placuit lo. ii. ¶ And the ſayd ſaynt Anthony ſayth / ꝓ whan moyſes was i the moũte he ſpake with almyghty god. whan he deſcended from the moũte he ſpake but with the peple. xxxvi. di. c. ſi. Right ſo a monke beynge i his cell/ ſpeketh with almighty god/ whā he is out of his cell other wyſe than hys relygyon wolde/ than he ſpekythe with the deuyll.

¶ Saynt Bernard ſay the/ ad fratres de monte dei. qō cella dī a celo. qꝛ de cella itur ad celū. And right as a henne that paſ ſeth from hir eggys and ſuffreth them to be colde bꝛyngeth furth no chekē nys. Right ſoo a man of relygyon leuyng his cell bꝛyngeth furth no fructe to the pleaſure of god. A tre ofte tranſplanted fro one place to another loꝛ ſeth his frute. Ryght ſoo a monke goynge from place to place foꝛ his pleꝛ aſuꝛe it taketh nat away his temptacyon. ¶ Mꝛ locus de ſe nec nos cōiun

git deo nec diſiungit. xl. diſ. nõ loca. ¶ And it is red in Uitis patrũ þ a holy fader ſayde/ though a man of relygion haue ꝑ perte cõtrary to his relygyon/ or þ he lyue nat in chaſtyte acordynge to y^e^ ſame/ yet he is a monke. But ⁊ he be inobedyent to his ſuperyor than he is no monke/ but a deuyl

a deuyll.

The man of relygyon þ wyl folowe his owne wil greatly dyſpleſyth god. For the ſilfwyl of a man taketh fro him his obedience⁊ yeueth him ſilfe to the deuyll. For righte as obedyence maketh a mã the ſeruaũt of god. right ſo the ꝑꝑe wyll maketh the ſeruaũt of the deuyll

Inobedient to the commandment of god

¶ Saint gregory ſayth that an inobedyent man that wyl nat obey the cõ maũdement of god⁊ his ſuperior/ is nat worthy to enioye the yeftes of oure lorde. And as ſaynt Bernard ſaith. Quid odit deus aut q̃d punit. niſi ꝑꝑia volũtatẽ. ceſſat ergo ꝑꝑia volũtas ⁊ infernꝰ nõ erit. Anſelme in li. de ſimil. dicit. Sicut voluntas dei eſt origo oĩs boni ſic ꝑꝑia volũtas ẽ origo oĩs mali. God punyſſheth the ꝑꝑe wyl of man ⁊ the begynnynge of all godnes is the wyl of god ſo the ꝑꝑe wyll of man is begynnynge of al euil ¶ Non eſt peccatuꝫ niſi ſit voluntarium.

Saynt Jerom ſheweth the dutye of a true ⁊ obedyent religioꝰ man The ſuperior of his monaſterye he ſhulde drede/ loue him as his fader/ byleue his ſaynge vnto hym as thynge to the wele of his ſoule. For diſpute it nat nor grutch to obey ⁊ perfourme that is by him cõ maũded. ¶ And ſhortly

Bernard voluntas ꝑꝑia

Anſelmꝰ

Jherom

the dutye of a true religious mã

to cõclude no man maye come to heuen but if he be obedyẽt to the lawe of god & to the rules of the relygyon that he is pfessed vnto. Therfore saint Austen beynge as a relygyous man exhorteth & sayth vnto al his bredrẽ Amemus igit concordiã fres. Sequamur vnanimitatẽ cor vnus & aiam vnã habeam⁹ in deo vt vn⁹ spũs efficiamur cũ eo Nihil. ti pfecto psonam pfert cõgregatio. si assit spũalũ mentiũ dissẽtio. That is to saye. loue we concord principally and folowe we one Wyll & cõsent be we all of one soul wyl & herte in god. And than we shal be made of one spirite with him. & he with vs. For lytyl auayleth a cõgregation of many relygious men in one place if there be amonge them in their soules dyscencyon. For dutye it is of all relygyous men to haue in worde & herte & mynde & synge this verse with Dauid ¶ Ecce qꝑ bonũ & qꝑ iocundũ: habitare fratres in vnũ.

Ecce qꝑ bonũ &c.

Septuplas.

¶ In this noble vysyon spoken of before was Jacobus maior/ q̃ intexꝑtat luctator. A wrestelar/ a man ꝑ shall wrestle & intenteth to haue the victory of hi ꝑ he wrestled wt he wyl spoyle him silfe of all his garmentes to the entẽt that his aduersary shuld haue noo holde of him For he ꝑ hath many clothes vpon him/ his aduersary may soone take hold on euery parte. So the deuyll in a rych mã by temtacyon may sone take holde of him. the cõtrary is in a naked pore man. And as the mayster of the hystoryes saith the serpẽt fleeth fro a na/

Jacobus maior.

Of pouerte.

The pride of a spirit.

ked man & wyl renne on
him that is clothed. Job
wrestled wyth the deuyll
naked saynge. Nudus
mũdũ ingressus sũ/ & nu
dus inde reuertar. & soo
he ouercome y^e deuyl his
aduersary. Right so eue/
ry religious man entryn
ge in to relygyon/ forsa-
keth & spoyleth him of al
the properte of all godes
& riches of the worlde/ &
pfesseth with Cryst volũ
tary pouerte saying with
Dauid Elegi abiect⁹ esse
in domo dei mei. magis
q̃ habitare i tabernacul'
pctõrũ. ¶ And saynt Au
sten discryueth volũtary
pouerte which he saith is
the spouse of cryst the pos
session of holy saintes/ y^e
lyf of blyssed crysten mẽ/
the surte of faithful men
the ornament of clerkes/
the lyf of monkes/ y^e beu
te of noble men/ & mag-
nyfycence of ryche men.

Who so euer loueth & dre
deth here may lacke noo
thynge. & therfore sayth
saynt Ambrose. Quib⁹
nihil ē ppriũ/ nihil deest.
that is to say. Who hath
no propre of no gode/ he
fayleth no thynge. And
he sayth þ it is a greate &
a true worde. Mñ ipor
est regnũ celor. Ubi oia
sũt oblectamẽta bonorũ
Therfore saith saint Je
rome ¶ I had leuer folowe
Cryst/ nudũ/ than to be a-
dorned & clothed w^t the
garmentes of kynges.
¶ It is red in Uitis pa-
trũ þ a rych man purpo-
synge by a longe space to
forsake the worlde & hys
gode & to entre in to rely
gyon. The deuyll temp-
ted hym sore contrary/ &
at the laste he gaue al his
goodes away & spoyled
himsilfe of al his clothes
& came naked to the dore
of y^e monastery Our lor-

Tit. xxiij. no.

Hyeron. in vitis pr.

Pite of goode.

Volũtaria paupertas.

de appered to an olde re-
lygious man of the same
place/ & cõmaũded him to
take into the religion his
very knyghte/ whiche for
his loue had forsaken all
the worlde. For in ỹ mo-
nastery can nat Cryst be
whan the religyous men
therof contrarye to their
profession/ their oth & the
lawe been proprytaryes.
For proprytees of godes
cauleth al baryaũces ba
tayle/ stryuynge/ & is the
mod of all discorde. And
Cryst is peasse/ & where is
such debate there wyll he
nat byde. For to make pe
ase he cam in to the worl/
de born of a pore mayde
of a pore kynred/ in a po-
re stable/ hauynge no pla
ce to resorte to. Hanged
naked vpon the crosse/ sa
ynge to al goode relygy-
ous mẽ. ¶ Si quis vult
venire ad me/ abneget se
metipsũ & tollat crucem &
sequat me. Sic ergo ois
ex vobis qui nõ renũciat
oib⁹ q̃ possidet non potest
esse meus discipul⁹ That
is to say. Who so euer pro
fesseth relygion/ & he/ cor-
de/ ore/ & opere/ nat relyn-
quysh his owne wyl the
godes of the world/ & pos
session of the same he can
nat be called a true rely-
gyous man. & disciple of
Cryste but a traytoure &
fals to Cryst & his relygi-
on. As Judas was that
solde our sauyour/ stale &
approprypd vnto himsylf
suche as was gyuen & of-
fred to Cryst & his disci-
ples. His rewarde for his
transgressyon of his rely
gyon he hanged him sylf
& brake in sonder. His bo
welles fyll oute of his sy-
des. And on the daye of
dome alle creatures of he
uen & erth shal ryse ayẽst
him & shewe his iniquyte
& manyfeste his synne/ &

notatio ad religio
sos bene nõdã

nõ
pro-
prietas.

Judas.

pacisco

trangression of crystis religyon. And he to be punesshed with all theym þ sayd to our lorde. ¶Recede a nobis sciencias tuas nolimꝰ. Right so al men of relygyon þ haue pfessyd volũtary pouerte/if they appꝛe any thige to themsilfe. In þ they selle Cryst. & defraudeth their relygyon They ren in to their dampnation & shewe thersilfe they woll nat the way of Cryste & the relygyon. And on the day of dome the angels & al holy sayntes þ were of theyr relygyon shall shewe theyr falshede and Apostasye to their perpetuall and euerlastynge dãpnatyon befoꝛe al the woꝛlde. ¶Foꝛ Origene sayth þ man which doth directly ayenst Cristes law it declared & shewed vnto him/he is noumbꝛed and shal be amonge theym þ sayd to almyghtye god. Recede a nobis &c ¶Exãple therof. It is red in actybus apostoloꝛ/þ Ananias & Saphira withdrawynge certeyne monaye whiche suhlde haue be in comen to the colage of y^e apostles in the pꝛesẽce of all the people beynge/Peter cursed them/they fyll backe & the vengeaũce of god stroke them & furthwyth dyed. ¶And it is red extra de statu monachoꝛ in C. Cũ ad monasteriũ. where Innocente the pope sheweth þ saynt Gregoꝛy foũde in the possession of a monke of his deynge certeyne money: which he caused to be buryed withoute the monastery in sterquilinio. in token of his eternal perdycyon saynge. ¶Pecunia tua tecũ sit in pditione. ¶And as it is wryten in the same chaptre. Cũ ad

Against pictures.

Pecunia a notes

no pꝛeyse

monasteriū. Abdicatio p̄
p̄rietatis. sicut ꝛ custodia
castitatis adeo est ānexa
Regule monachali. vt cō
tra eā nec summus ponti
fex possit licentiā indulge
ri. ¶ In lyke wyse saynt
Austen cursed Januariū
in whoos possessyon was
foūde money after his dis
cease / saynge whyles he
lyued / he was none of my
flocke nor nowe is nat.
¶ It is red ꝓ saynte An
thony cōmaūded a mon
ke of his ꝓ he shulde bere
naked vpon his backe cer
ten pecys of flesshe / and so
he doynge / byrdes / cattes
dogges / and other bestys
pulled him downe ꝛ woū
ded his body ꝛ dyspoyled
the flesshe. And saynt An
thony sayde vnto hym.
Ryght so the deuyls wyl
deuoure that relygyous
man whiche kepethe any
money with him cōtrary
to his profession. as thou
haste done sythe thou en
tred in to thy relygyon.
¶ Saynt gregory reher
seth in the fourthe booke
Dyalogor / that the blyf
sod man Isaac de Siria
sayd that / that relygious
man whiche hath posses
syon of money / or any o
ther thynge / and is besye
in his mynd to appropre
vnto hym possessyon of
any thyng. he ought nat
to bere the name of a mō
ke / but rather of a damp
nyd spyryte. ¶ And our
sauyoure Cryste Jesu ly
kenethe all suche men of
relygyon / that dyspayre
howe they shal lyue ꝛ ha
ue ꝓ is necessary to them /
ꝛ wyl be possessyoners in
theyr owne keppynge. to
Jentyles that worshyp
ed fals goddes / ꝛ dispay
red on the puruyaūce of
almyghty god how they
shulde be fedde ꝛ clothed
¶ O vnhappy ꝛ moofte

how ꝫ gaue ꝫ preyth for mē & beste &c.

curled mynde that so dys
peyreth of the grace of al
myghty god/ se & behold
he hath made all creatu-
res to serue mānys body
& spiritual to cōfort & al-
syst hys soule. He fedyth
byrdys of the ayre/ & bes-
tes & clothed ech of them
after their nature suffici-
ently. Than man that is
pryncypal & best byloued
creature that euer he ma
de shuld nat dispeyre For
he wyl after his merytes
suffycyently puruaye for
him. And in his opinyon
& ytrary doynge he thyn
keth vnhappely þ the pu
uyaūce of god is nat suffi
cyent for him. or þ he wol
de haue better thanne by
his prouysyon. And þ he
shulde loue better vnreso
nable creatures than mā
which opynyon is damp
noble amonge al crysten
men. & specyally oughte
to be to men of relygyon/
beynge of thys opynyon
whom Cryst Jesu as his
peculyer seruaūtes or pe-
ople hath taken in to hys
prope household to serue
hym. And they to haue
their sufficyent exibycion
by hys offycers. As kyn-
ges/ prynces/ and bisshop
pes/ and other noble men
haue buylded houses &
monasteryes ryall wyth
all thynge necessary ther
to pteynynge þ they shul
de be as spyrytual seruā-
tes sequestred fro alle the
worlde/ & lyue only in cō-
templacyon. And therfo-
re saint Petre sayth to al
men of relygyon. Omnē
solicitudinē vestrā proici/
entes in eum. quia ipse est
cura de vobis. ¶ And
John Crysostom saith þ
god wold neuer haue ma
de man/ but he wolde ha-
ue purueyed for hī bothe
mete and clothynge suf-
fycyenly.

When of relygyon specyally shulde remēbre how execrable & odious to thē shuld golde syluer of possessyon of any tempozall godes be/ foz which their bodyes ought to be buryed in no crysten buryall/ but in a vyle dongehylle w^t all suche godes kepte by them ayenst their relygyon. their soules as cursed creatures to be dampned euerlastynge w^t Judas And also to remēbre specyally þ they beynge such pzopzytaryes/ hane lost their place & syttyng with Cryst Jesu & his apostles vpon the daye of dome/ whan al the wozld shalle be demed/ & where they shuld haue be iuges than to be demed to euerlastyng payn And al this loste foz a lytyl plesure of wozldly godes. And alle such godys foūde with a relygyons man cōtrarye to his pfessyon/ after the sentēce & lawe of holy fadders as it is wryten in Ultis patrū. Thabbot pzyour oz the supioz of þ monastery ought nat to enploy y^e said gode to thuse of þ place/ foz it is pzecius sāguis id ē monachi dāpnati ¶ wherfoze al ye bzedren if ye wyl see thys noble vysyon spoken of befoze ye must be & do as this holi apostle saint James dyd/ þ fozsoke his fader & moder/ his shyp/ his nettes/ & al other godes þ he had/ & the pzopzyte of the same/ & folowed Cryste. And if ye so in lyke wyse do ye shalle haue the rewarde of him þ is to say. ¶ Sedere cuz chzisto in regeneratione hoim & iudicare. xii. tribus israel. ¶ The thyrde apostle þ ascended w^t Cryste in to moūt Thaboz & sawe the glozyous trāffyguratōn

Castitas.

& herd the voyce of the fa
der of heuen/ & also herde
spekе the wytnes þ came
fro paradis & hell Moy-
ses & hely in wytnes that
Joānes. Johñ Jesꝰ is yᵉ son of god was
John euangelyst. whose
tryūphal title is wreten i
scripture. Johēs est gra-
tia dei. A nuptiis vocatꝰ
p xp̄m virgo electꝰ & ma-
gis p̄ze ceteris dilectꝰ. cui
xp̄s pendēs in cruce mr̄ē
v̄ginē virgini cōmēdauit.
Qui & recubuit i cena su/
p̄a pectꝰ dñi & quasi vnꝰ
ex paradisi flūibꝰ totū oꝛbē
irrigauit euāgelio rigauit At
q̄ ad quiuiū cū tribꝰ suis
apl̄is in celo xp̄s vocauit
Whose condicōn in virgi-
nite & chastite euery man
of religion ought to pur-
sue accoꝛdynge to his p̄o
fession. & in their doynge
so withoute doubte yᵉ p̄ze
rogatiues of loue & rewaꝛ
de in lyke wyse they shal
haue after their merytes
of crist Jesu. ¶ There is
no man standynge in po
uerte oꝛ in certente of his
inquietacion of hys lyfe &
godes but he wil be glad
if the kynge of hys grace
wyll take hym to his ser-
uyce/ his name to be put
in his checke roll. And yᵉ
moze nere he be in offyce
to hys persone/ the moze
woꝛshyp is to hym/ & all
yᵉ kynges seruaūts & his
felowes in þ roume & fely
shyp wyl take parte with
him and defende him.
Saynt Jerome sayth þ
cryst Jesu god & man hath
uyng in heuen a houshol
de of angels & virgyns to
serue him there/ Right so
he comyng i to this woꝛl
de/ a lyke houshold of ser
uaūtes he wolde haue in
this woꝛlde of virgyns &
chasteful men he to be ser
ued with/ & his church by
them to be kepte. Foꝛ the
sayd saynt Jerome saith

virginite and chastite,

A man to be here in erth/ lyuynge in virgynyte/ & chastyte folowyng the lyfe of thangeles here is to be reputed as one of thē. And may calle them bredrē/ & worthy to haue more rewarde. For that that they haue is by nature or felycyte. man here in maner hath it/ per pugnam. This gyft of chastite cannat be had in no man but if his name be John. that is to say/ to haue ꝑ grace of god So no man of his owne merytes may be in this chee rol with angels but by grace Saynt Austen sayth ꝑ the hole cōtynuall virgynite/ in munitas angelica prōcio est. Cryste was a mayde/ his mod a mayde John baptyste a mayde. Sainte John euangelyst a mayde/ the gret noūbre of his apostles were maydyns/ & all other of them lyued in a conuenyent chastyte His melodious mynstrelles ꝑ incessaytly be wyth him & synge newe songes before hym with infynyte armonye/ ar virgyns. as it is redde Apocal. xiiii. Sequūt agnū & cantāt canticū nouū. And all religyous men ben chosen here & taken in the churche his house/ as angelys virgyns in body & soule/ to loue him nyght & day incessaūtly. And in theyr soo doynge. they nede nat to fere/ but their bredrē & the hole order of angelys their felowes. Their names ben in the checke rol in heuen/ wyl helpe them defende/ & socoure them. As saint Austen seith/ in soliloquio. For ryght as was gyuen by Cryste in his departynge/ his mod virgyn of al virgyns vnto saynt John theuangelyste/ a virgyn whan he

Religyous mē as virgyns.

sayde. Ecce mater tua/ & she to be moo to hym by these woordys. Ecce filius tu⁹. So one mayd to serue another & she to be moder to him þ serueth hyr. (nō.) These woordes were nat only sayd to saint John the euangelyst þ she shuld be his moo noꝛ þ only she shuld take him foꝛ hir sone/but they be sayde to al deuoute cryste̅ men & spe cyally to men of religion (mā of religion.) þ lyue in charyte/humily te & in very clennes of body & soule. (charyte.) She to take al suche men to hir sones to helpe/defende/ & praye foꝛ theym/ & they to take hir foꝛ theire moder/ & in tyme of necessite to cal as childre̅ to hir foꝛ their helpe. (nōbo shall nō. slepe on chaste breste.) Cwho þ wyl slepe vpon Crystes breest & se and vnderstōde the secretes & consolation of heuen wt (Nota.) saynt John the euangelist he muste be in perfite charyte wt god & his neyghboure with due obedyence & in clennes of body & soule without voluntaꝛy pollucion oꝛ vyolacyon. And the soule be kept frō all vnclennesse & euyll cogitacions. Foꝛ as saynte gregoꝛy sayth. Lytell oꝛ nought auayleth the boꝛdy to be incoꝛrupt where the mynde & soule be fyled. (Nota.) Foꝛ virginite is/thesaurus absco̅ditus i agꝛo Math. xiii Et macula tuꝛ pioꝛ est in veste alba & virginitas est vestis alba in aia. (virginyte.) The preciousnesse of this tresour of virginyte is nat only to haue in heuen wyth all sayntes but to haue a peculyer reward and be in rest wyth cryste Jesu/ and to be shewed synguler Joyes of heuen to their comfoꝛte Therfoꝛe Cryste sayde Beati mundo coꝛde. qm̃ ipsi deū videbūt. Virgy-

(of that power)

nyte is of that powȝ and vertue þ no thynge may ouercome it/ & it ouercometh al thynge ¶Example by saynt Margarete & saynt Julian/which .ii. maydēs bonde the deuyl he cryenge your virgynyte bȝēneth me. Water coude nat bȝenne the ponge mayde Crystyne/noȝ yet feruent hote boylyng ye mayden Cecely/ noȝ a hūdred yocke of oxen might nat pul the ponge Lucia ad lupanar. Spoylynge the virgyn Agnes of hyr clothes was to hir no shame/but rather better clothed by cryste/ Woūdes & cuttyng of the tetis fro ye bȝeest of the mayde agatha was to hir no blemysshe/ but of moȝe noblesse/ & beuty to hir body. Noȝ fyre myght nat ouercom Infynyte virgyns. Noȝ the thre yong men virgynes in the brēnynge fourneys of Babylō/noȝ swȝde/axe/oȝ any other vyolent instrumētes i the hōdes of the tyrantes coud nat destroye many holye vȝgyns & saintes but whā it pleased almyghty god by their pȝayers to suffȝe the tyrauntes to execute their malyce/ to their glory & rewarde of euerlastynge Joy. ¶And righte as saint John euāgelist a mayde the feruent boylynge oyle in a tōne whȝ i he was cast to hym was but a refresshynge. & passed out of it without any payne oȝ blemysshȝ Right so euery deuoute relygyous man keppynge his body & soule in chastyte nat fylyd by no ontwarde dede/ noȝ the soule pollute with no vnclene thoughtes of carnal cōcupyscence/shall ouercome all the hete of cōcupyscence/ and passe all the temptacyon

of the deuyl as thes mayden wryten before hath done by grace/ and haue lyke rewarde.

¶ The scrypture of god sheweth ꝑ/ in tepore Noe/ the vnyuersal ꝛcuppiscence of the flesh in auoutry fornycation in flesshly cõcupyscence/ in all degrees man louyd woman/ and woman louyd man better than god. And so nature of man was corrupt in euery degre. And god sayd to his faithful & chasteful seruaũt Noe. Penitet me fecisse hoiem. which wordes ought to be to mãkynde moste shamfull dredefull & dyswrshyp. Saynt Bernard declarynge these wordes/ Penitet me fecisse hominem sayth ꝑ the seconde ꝑsone of the trynyte sayd/ ꝑ mãnes soule made/ ad Imaginẽ trinitatis. thus filed by carnall concupyscence & vicyousnes muste be remedyed by contrary vertues. wherfore I the secõde persone of the trynyte must be incarnate & byco me man/ & borne of a virgyn & suffre deth/ my seruaũtes to lyue in virginite & chastyte. And soo by virgynyte & clennesse to pourge ye nature corrupt of man & restore them to heuen. ¶ And where the worlde was infect of ydolatry in worshyppyng of fals goddes Virgyns by their lyuynge & martyrdome & the holy prechers of the worde of god hath reduced them/ & brought from their errour/ & caused them to knowe oure maker & pued Jesu Cryste to be god & man This conuersyon of the Gentyles as holy doctours say/ was prynccypally in martyrdome of virgyns & holy prechynge of doctours

Noe.

Penitet me &c.

Virgyns pryncypally be
called to the weddynge &
spousage of the lambe of
god/as it is wrytē Math
xxiiii. That the angell of
god pryncipally called v̄/
gyns to come with theyr
lyghtes to the solempny/
sacion of the maryage of
the spouse of heuen as ser
uauntes & louers to him
mooste acceptable/ & to be
clad in the clotyng of his
weddynge/ whyche was
charyte & immortalyte.
And crowned with aure/
ola in signū honoris &
titudinis. Whiche is to be
gyuen oonly to martyrs.
prechers & virgyns/Wher
fore gode bredren alle re/
membre how glorious a
thynge is to be clothed in
the garmentes of Cryste
Jesu & euer to bee in hys
presence wyth Infynyte
Joy to bere a token with
his blyssed moder & aun/
geles/ & to be crowned w^t
sayntJohan baptist mar
tyrs/prchers and all vir/
gyns. ¶ Saynt Austen
wel remēbreth this great
rewarde that shal be gy/
uen to all virgyns & say/
th to euery religyous mā
¶ Volue & reuolue desup
et subter. hinc & inde. & co
gita nocte dieq̄ de p̄mio
virginitatatis. & de penis
voluptatis. Ue illi hore
vel momento in quo ho/
mo per nimiā delectatio/
nem perdit tantos hono/
res. tantaq̄ gaudia v̄gi/
ni promissa.
¶ This noble transfigu
racōn thus shewed to his
disciples. Cryst sayde too
them ¶ Neminī dixerite
hanc visionē donec filius
hois a mortuis resurgat
Gyuynge ensaumple to
them & to all crysten men
that they shulde nat take
no vaynglory nor presūp
tion of suche visyons as
myghte be shewed vnto

them but with a gret dyſ
creeyon ſe & vnderſtōde wel
whether it cometh fro Je
ſu god & man in whome
reſteth our fayth/our ho-
pe/our charyte/& all oure
hole mynde And bewaꝛe
of the ſubtyl ſerpēt the de
uyll þ he mocke nat. Foꝛ
he wyll ſome tyme accoꝛ-
dynge vnto him þ he wol
tempte & bꝛynge to an in
cōuenyence. To ſome foꝛ
vayngloꝛy & ypocreſy/he
wyll tranſferre him ſilfe/
in angelū lucis. To pꝛou
de men & preſulle to ſette
them to execute their ſyn
& malyce as a lyon. And
ſo in alle other ſynnes he
reſteth neyther night noꝛ
day to deceyue mannys
ſoule/and ſpecyally men
of relygyon/as it is wry-
ten. ¶ Egrediar ait dya-
bol⁹ & ero ſpūs mēdax in
oꝛe oīz ꝓphetaꝝ. iii. regū
xxii. Et ſic fuit deceptus
Achab rex Iſrael.

beware that the
deuyll mocke nat

¶ It is red in Vitis pa-
trū þ an heremite cam to
ſaynt Anthony & his bꝛe
dꝛē to ſhewe his reuelacy
ons. whych herde/ſaynte
Antony anſwered in ma
ner of deriſion. I knowe
þ the deuyll hath ſhewed
& publyſſhed þ myn aſſe
& hoꝛs ſhuld be dede why
che is nat true/& nomoꝛe
thes reuelaciōs be of god
but deluſions. A bleſſed
monke hauynge gꝛete de
uocion in cōtēplacyon of
cryſtes paſſion/how cryſt
naked & in euery parte of
his body woūded/hāgyd
vpon the cros. & many ſe
ſons of the day ſoꝛe wept
in remēbꝛaūce of yᵉ ſame
the deuyll hauynge gꝛete
indignation therof/ appe
red afoꝛe yᵉ ſayd monke i
a fourme & maner as cry
ſte was taken of the cros/
& ſayd to the mōke, Ryſe
fro thy contemplacyon &
pꝛayers & loke on me thy

expli
notabi

sauyour how sore I was beten & wouñded for the & al mankynde. And than by grace the monke answered & wolde nat loke vp but sayd My lord crysten ihesu god & man hathe after his blyssed passyon & resurrectõn ascẽded vnto heuen/ & shewed vnto alle crysten men the way thyder þ here in erthe we shuld nat desyre to see hi personally but by fayth. hope & charite/ and sacramentes of his churche/ & so I entende all my lyfe. to seke him here in deuocyon & penaũce & to fynd him after my deth i euerlastynge Joye of heuen/ and so the deuyl vanisshed away from him.

¶ The remedy to put away all suche temptacyons and delucyons is as sayntJohn Crisost. saith Prayer & ofte to be confessyd. ¶ The same Jon Crisost. in a sermone whi che he maketh/ he exorteth al men þ desyre to se in thys worlde a fourme or exemple to come to heuen they shulde go & se a place where perfyte relygyon is kepte by deuout seruaũtes of god. Theyr monesshyp in euery corner therof is al pollyte & clene without any thyng þ shuld offende theye No noyse no cryeng/ nor besynes of seruaũtis no wepyng of chyldrẽ/ no clatteryng nor pfence of wimẽ but the seruaũtes of god beynge in theyr prayers & penaũce/ tanq̃ i caueznis & spelũcis ire/ & at the fyrste knolle of the bell they departe fro ther sellys into the chirchwith al deuocyon Where they loue al/ myghty god/ corde ore/ & ope/ syngynge psalmes/ hymnes & other deuoute prayers wt the ermonye

& melody þ excedethe all maner of armony instrumentes/ or otherwyse of musyke. Who desireth to se thangels of god. Cherybyn & Seraphyn ben Ardētes in celo in amore dei Right so these seruaūtes of god al their mynd soule herte & body as bẽnynge in the loue of god & none other thyng in y^e erth desyreth ¶ If thou wolse patryarkes ,pphetes and folowers of crist and saynt John baptyst Whyche ete neuer flesshe/ dranke no wyne nor cyder/clothed in a camelle skynne & in contynualle penaunce. Right so thys holy company thus gadred ete no flesshy dranke no wyne/clothed in skynnes of bestys & be in contynual penaunce. I doute nat ther is no man but gladly wold speke & se y^e Juges that shall syt vpon hym and deme wyth Cryst hym & all the worlde as Peter James and John with other apostoles & dyscyples that hath þ gyfte gyuen vnto them for reliquessynge of their propre wyl & pleasure of the worlde. These religyous men for the loue of god hath forsake their faders & moders & al theyr carnall generatyon and their olwne propre wylle. And therfore after the pmyse of Cryste they shal syt with hym & deme .xii. tribus israel. And if thou wil se y^e brethrē of saint Stephen. Laurence/ & meritū cādidatū laudātium deū exercitū. and theym that suffreth longer martyrdom thanne many of them. Loke on these religyous men cled al in whyte that suffreth martyrdom/ some by the space of .xxx. yere/ some

xl.l. lx. & more. and been in contynual batayle w^t the deuyl the worlde/ and the flesshe And excorcyat & wounde dayly them self With sharp hayr & instrumentes made of penaūce that they vse houzly bely de infynite temptacions that they suffre & ouercome. And if ye be desirous to se & behold the felowes of the confessours of the church of god. As sayntē Nycolas that is named/ Honor sacerdotū. & saint Martyn. Gemma sacerdotū. Sanynt Jerome/ exēplar penytētie. Quorū lumbi sūt p̄cincti & lucerne ardentes in manibus eor & sp fuerūt parati vigilantes in orationibus & bonis opib⁹ Behold de al these religious men hauyng al these vertues abūdaūt in charyte their pacyence neuer broken. In humylyte mooste perfyte. In prayer perseueraūt. In fayth moste stable. In hope nat perysshynge. In abstynence contynually beynge In obedyence moste redy. A custome is amonge them þ if one of them depart out of this worlde to cal him nat dede/ but a departynge fro them to the presence of Cryst. and so no wepynge is emonge theym for no sykenesse but prayer to the plesure of god/ Hic dissolui et vnuere cum christo. It is desyrous to loke and se a beauteous/ and a fayre felawshyp of virgyns and maydyns semblyd to gydre/ Whose beuty the integryte of their soules and bodyes togydre/ nat fyled cōserueth their pleasant beaute. and ben lykned to the rose ruttlaunt & the whyte lely/ Whiche floures been preferred in

Nota Nycolas.

Noo wepyng for a sycke mā.

the rose and lylly

syght & in ordre all other floures for neyther saint Katheryn saynt margarete nor yᵉ fayre lady Cecyly wer neuer more beuteous in colour of al partyes of their bodyes/ thã these blissed vgyns men of relygyon & seruaũtes of god They be nat fyled with no wymẽ body nor soule. The be nat ingorged with mete & drynke. Age in them apereth nat gretly/ in many yeres cõserued the beautye of the body by chastyte/ & as a specyal spouse hauynge nyght & day in ther mynde/ & desyreth no thynge elys but the presence of theyr spouse/ syngynge. Amore lãgueo & sicut cervus ad fõtes aquaꝝ. ita desyderat aia mea ad te deus. These holy relygyous men lyue i no drede of man. For if theues/ or vntrue men come to spoile thẽ in their cellys/ they shal fynde there neyther golde ne syluer precyous garmẽtes nor fayre & soft beddynge. but harde bordes/ calues & shepe skynnes þ they ben lapped in. for they haue no thynge but the body & soule and if they wyl spoyle theym or dysceuer theyr body & soule they be redy for the loue of god to suffre it.

Age apparitly not gretly.

¶ Now welbeloued bre/ thren I trust þ ye & euery chon of you truly & relygyously obserue your relygyon in euery parte as it is aboue wryten. And remembre your reward in you soo doynge & þ ye be nat foũde amõge thẽ whome Cryste cursed. Math. xxiii. & Luce. xi°. sayng/ Ve vobis scribe & pharisei ypocrite qui similes estis sepulcris deal batis q̃ apparent affortis hoib⁹ speciosa intus ver

Conclusio sermonis.

Ve ad.

ſũt plena oſſib⁹ moꝛtoꝛũ
& oi ſpurcitia. Amõge al
other pꝛyncyppally þ Cry
ſte curſed were they þ we
re double in their lyuyn=
ge ſhewyng holynes out
warde/ & in their inward
cõuerſatyon do cõtrarye
as ſaynt Jheroim ſayth/
Al mayſters & relygious
men þ teeheth one & done
another they ben thoſe þ
ben curſed of Cryſte.
Dauid the pꝛophet ſaith
& is wꝛyten Johẽ. x°.
Ego dixi dii eſtis. hoc eſt
dicere. ye true & faythful
relygyous men lyuynge
accoꝛdynge to youꝛ rely=
gyon. I ſay vnto you/ dii
eſtis. Alle other þ lyue in
ypocreſy/ bꝛekynge thyꝛ
relygyon. Vos aũt ſicut
homes moꝛiemini in pcis
veſtris. Foꝛ ye vnderſtõd
howe ye ſhulde pleſe god
& ye dyſpleſe hym foꝛ the
pleſure of man and youꝛ
ſylfe. And therfoꝛe euery
man pꝛyncypally ſhulde
take hede what pꝛecious
thyng is cõmytted vnto
him/ & what wolde he ha
the made befoꝛe god and
all hys angiles þ ye wyll
truly perfouꝛme it as the
comon opynion among
the vulgar people is/ þ ye
of your relygyon kepeth
moſte perfytely your re=
lygyon amonge al other
And than ye may be ſuꝛe
that the angels of heuen
patryarkes/ & pꝛophetes
apoſtoles & maꝛtyrs & cfeſ
ſours & virgyns & all the
hole company of heuen/
whoſe lyfe ye haue folo=
wed here in the erth they
wyl aſſyſte you with ther
polver & pꝛeſente you to
almyghty god/ who wyl
ſay to you. Veni anima
mea dilecta mea a liba=
no. veni acceptaui peny=
tentias tuas/ veni coꝛo=
naberis. Amen.

Finis.

Here endeth the treatyse called Mons perfectionis. Empryntyd by Rychard Pynson in the. xiii. yere of our soueray ne lorde Kynge Henry the. vii. 1497.

Richard: pynson

7/9/41

Collated & complete
bf. B. Quaritch 2d.
Ernst

15,338

rep 5/6/41 LONDON FEB. 1941

RICHARD PYNSON

JOHN ALCOCK. Mons Perfectionis. 1497-98.

Hain 621; G.W. 849; S.T.C. 280.

Printed with gothic types, in quarto form, in two columns, 29 lines to a column. It has 27 leaves. The size of a leaf is 183 × 137 mm., and the text in a column measures 138 × 45 mm. Large woodcut on title-page. In early nineteenth-century morocco binding, gilt tooled.

JOHN ALCOCK was one of the most prominent churchmen of the time of Richard III and Henry VII. Born at Beverly in Yorkshire in 1430, he was educated at Cambridge. He became dean of Westminster in 1461, and from then on rapidly advanced in both church and state. In 1472 he was consecrated Bishop of Rochester, and was successively translated to the sees of Worcester and Ely. On several occasions he served as one of the commissioners to treat with James III of Scotland. "His prudence appeared," Thomas Fuller wrote in his *Worthies of England*, "in that he was preferred lord chancellor of England by king Henry the Seventh, a prince of an excellent palate to taste men's abilities. His piety is praised by the pen of John Bale, which (though generally bitter) drops nothing but honey on Alcock's memory, commending him for a most mortified man, 'given to learning and piety from his childhood, growing from grace to grace, so that in his age none in England was higher for holiness.'" Alcock was also an excellent architect, and served for a while as Comptroller of the Royal Works and Buildings. He enlarged most of his manors and added a new gallery to his palace at Ely. Greatly interested in education, he turned the ancient nunnery of St. Radigund at Cambridge into a new school, called Jesus College.

The *Hill of Perfection*, first printed by Wynkyn de Worde in 1496, is one of Alcock's best known writings. It starts with a quotation from the nineteenth chapter of Genesis (wrongly given as the twentieth), in which the angel enjoins Lot to flee to the mountains. This provides the author with his text. The higher the hill, as St. John Chrysostom had already remarked, the nearer it is to heaven, and so is a place of greater quiet for prayer and perfection. It was on the mountain that Moses spoke with God; it was there also that Christ fed the five thousand with five loaves and two fishes. From the Scriptures and the writings of the Fathers Alcock culled numerous passages, all showing that the mountains are preferable to the valleys. St. Jerome, St. Augustine, and St. Bernard were among his favorite writers. At the end of his tract he recommends a life of chastity and the combatting of temptations through prayer and confession. The reward of the faithful will not be wanting. "And than ye may be sure," he wrote, "that the angels of heuen, patryarkes and prophetes, apostoles and martyrs, confessours and virgyns, and all the hole company of heuen, whose lyfe ye haue folowed here in the erth, they wyl assyste you with ther power and presente you to almyghty god."

The title-page is embellished with a large woodcut depicting a bishop in full canonicals, facing front, and a crozier in the left hand. The verso of the last leaf is occupied by the printer's device, consisting of a shield and monogram supported by a man and a woman, and surrounded by a border composed of birds and foliage, with the Virgin and a Saint in the bottom corners. The volume is extremely rare. There are only two other copies, each imperfect; one in the British Museum and the other in the John Rylands library. The present copy, which is complete, once belonged to the Ham House Library.

This is the only fifteenth-century book in the Library printed in London. Richard Pynson was one of the earliest printers of the city, where he began to work probably in 1490. He was a native of Normandy and learned his trade in the office of Le Talleur at Rouen. A good and industrious craftsman, he produced nearly three hundred volumes before he died in 1530.

Bought in December 1940, from the Benton Fund.